

# SPIRITUAL SCIENTIST

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## SPIRITUALISM.

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### SPIRITUAL SCIENTIST.

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#### THE MEDIUMS OF BOSTON.

DIogenES HAS AN INSTRUCTIVE INTERVIEW WITH AN INDIANA STREET MEDIUM.—AND IS REFUSED A SITTING.—WHAT HE LEARNED SUBSEQUENTLY FROM A SCOTTISH SEER AND PHYSICIAN.—NOVEL EXPERIENCES, BUT NO MARVELLOUS REVELATIONS.—SPIRITUAL METAPHYSICS.—STOMACHICAL PHILOSOPHY.—PROFOUND THOUGHTS ON MAN'S SPIRITUAL AND NATURAL STATES.

PROF. McLAREN.

[Suppose an individual should say, "I will become a candid investigator of Spiritualism, and visit the prominent spiritual mediums of Boston for this purpose,"—what would be the result? We thought this would be an interesting record, and shall present such an experience. These articles will be continued; but each is complete in itself, and deals with one medium. The investigator at all times places himself in that "condition" supposed to be favorable to the best results. The experience is genuine, and is truthfully related. Ed.]

It is becoming quite an arduous task to obtain material for these articles. There are so many mediums who do not want to meet Diogenes, and who somehow have learned how to identify the gleam of his inquisitive lantern, that he has to "move in a mysterious way," circumspect and discreet, to attain his end.

Here is a little experience which I think is interesting enough to be detailed, before I enter upon the subject of this sketch. Mrs. Dunning is the name of a lady who resides on Indiana Street, and hangs "upon the outer wall" her sign-board; in which she lays claim to spiritual mediumship. She also advertises herself to the public in the Banner of Light in the same way. To Indiana Street accordingly this luckless scribe betook himself on a recent occasion, with the intention of getting a little spiritual experience with Mrs. Dunning. Her abode is near the top of a high brick building and is reached by a long and winding stairway, with a tendency to give you the backache in the ascent thereof. But where will not the ambitious feet of the faithful reporter climb in pursuit of knowledge—especially of the mysterious class usually dispersed in the sanctum of the medium? But there is

"An ambition which o'erleaps itself,"

and it is of that sort which inspires the investigator who

dares to darken Mrs. Dunning's portal. I rang the bell softly and waited two or three minutes before I got it answered. Then the door was half-opened, in a suspicious kind of way, and a terrified-looking woman said, "Well, sir." The tone was a mixture of indignation and fright—at least it so sounded to me. I looked at the lady with one of my best efforts to appear harmless and inoffensive, and faintly breathed, "Mrs. Dunning, I believe."

Now I cannot tell you for the life of me why I said that, nor why I believed, or said I believed it was Mrs. Dunning. But I must have used the phrase simply because it was the only formula handy to my use for expressing my desire to deal with the terrified lady on an amicable and conciliatory basis. However, it matters but little, for I utterly failed. The following short and sweet interview rapidly ensued:

Diogenes. I understand you are a medium, and I should like a sitting, if convenient to you.

Mrs. Dunning. Yes, I am a medium. What did you want of me?

Diogenes. I should like a sitting, if you could give me one.

Mrs. Dunning. My time for this afternoon is all engaged. What did you want of me?

Diogenes. Nothing, except an ordinary private sitting. I saw your advertisement in the Banner, and concluded that you were willing to sit for the public.

Mrs. Dunning. (In a very decided tone.) No, sir, I don't sit for anybody. I don't care to give you a sitting. *You want a test sitting, I suppose?*

Diogenes. Certainly, that was my object.

Mrs. Dunning. (Quite heatedly.) Well, sir, I don't give test sittings, (slamming the door,) I can't sit for you.

Bowing my acknowledgments I had no alternative but to leave. I take this opportunity of publicly stating these facts so that persons who may wish to obtain test sittings with Mrs. Dunning may know, on the authority of her own statement, that she will not give them. A withdrawal of her public advertisement is something which I would suggest to her as a reasonable thing. And if Mrs. D. would study the alphabet of courtesy in ever so cursory a manner, it would probably so far modify her ideas of seemly deportment as to prevent her from hanging clumsily on to her door knob, and talking in curt and pert Saxon to a casual visitor.

And now having occupied too much space I fear in detailing this abortive effort to secure a sample of Mrs. Dunning's powers, let me invite the reader to an acquaintance with Professor McLaren, who at No. 30 Kneeland Street, announces to the casual wayfarer as a "Scottish Seer and Physician." He is one of the exceptions to the prevailing rule, under which spiritual gifts are mostly dispensed through peculiar mediums. Nor is it I think at all an easy thing, to find many Scotch mediums. Not that Scotland has been by any means

the least fertile soil for the production of supernatural phenomena. Abounding as it does in romantic legends and local superstitions, it occupies a high place among the lands which have given birth to those inspired creations of the soul which men for the lack of a better name, have called poetic fancies. Sir Walter Scott sings in his lofty way and tells us that,

"The mightiest chiefs of British song,  
Scorn not such legends to prolong;  
They gleam through Spenser's elphian dream  
And muse in Milton's heavenly theme."

And a little further on he appeals to the genius of chivalry to sally forth again and,

"In all his arms, with all his brain  
Shield, lance, and brand and plume and scarl,  
Play giant dragon squire and dwarf,  
And wizard with his wand of might  
An errant maid on paltry white."

And in our day Scotland has given to the world a Gerald Massay to ornament the phalanx of spiritual poets. Still the number of Scottish mediums resident in Boston, is very limited. Scotia's Sons are for the most part absorbed in the pursuit of more lucrative, and less novel calling.

All this is by way of preliminary digression for which I crave indulgence. And now, for Professor McLaren. I found him in unpretentious apartments two flights up from the street, and after waiting perhaps ten minutes, while he disposed of a previous caller, found myself seated face to face, with him, each of us occupying a comfortable arm-chair. He is an elderly gentleman sufficiently advanced in years for the hand of time to have whitened his hair and compelled him to resort to the use of spectacles. He is above the medium height, broad built, and has a large open countenance, a bold and prominent forehead and a massive head. His voice is as thoroughly Scotch in its tone as though he had only arrived but yesterday in Boston, fresh from the Highlands. As a matter of fact however, I believe he has enjoyed a lengthy residence in this country.

I explained to him that I desired a sitting with him, and asked if he was entranced and controlled, after the manner of other mediums. He replied that he became controlled and partially unconscious, but never wholly lost possession of his own will; that spirits made impressions on him, but never mastered him so as to make his body their slave, to do as they chose to dictate.

I asked if he knew of any particular spirits or intelligence by whom he was influenced. He answered to this, that he was influenced and impressed by whatever spirits happened to be attracted around him at any given time. Every one, he claimed, was a spiritual centre, towards which certain spirits, attracted by fixed spiritual laws of attraction and repulsion, gravitated. "You are surrounded" he said "with a company of spirits attracted towards you by your own spiritual and natural condition, and in a little while I will tell you what they are. I am getting their influence now." I conjectured in my own mind, on the strength of this statement, that by and by I should have the Professor telling me the names, and describing the appearances of my spiritual body guard.

"How" I inquired, "do you discover the presence of these spirits? Are they apparent to you as bodily shapes and substances? Do you see them by virtue of the faculty known among the Scotch, as second sight?"

"No, sir, I used in my younger days to possess second sight, and have seen spiritual beings in that way, but now I do not see them objectively, but instinctively, as it were, and by the influence which I feel them exercising over myself.

I saw at once that I was to be disappointed in my expectation of definite disclosures. The Professor now delivered himself of a very wordy, and didactic discourse, on the nature of man, "spiritually and naturally considered." Try and imagine the following, delivered with a strongly Scottish accent, and you have the purport and very nearly, if not exactly the substance of Prof. McLaren's homily.

"Man has a spiritual and a natural being. You are living two lives, one the natural or animal life, the other the spiritual life. One of those lives predominates over the other in us all. In most young men, the natural or physical life is strongest. As life advances the spiritual instincts of man's nature become more and more, developed. Now I have taken myself out of the world and its concerns. They are nothing to me, I care not a straw about them. My interests are all in

spiritual things. Now the human body is the seat of various conditions. Here, in the breast and upwards from the chest-line, is the seat of the higher and nobler nature. All that comes from there is good. When you feel all aglow with a warm, comfortable feeling there, you are under good influences. Below the chest, and here (indicating the upper region of the stomach) the natural spirits have their place and power; here, below that again (indicating the abdominal area) are seated the purely animal spirits or desires; and lower still, in the very extremity of the abdomen are seated the devilish spirits or passions.

Now, as you come into this room, you bring with you certain influences which at once affect me in such a way that I can tell you in which state you are living, and by which order of spirits you are governed."

Those of my readers who expected that Prof. McLaren would come down to names and descriptions of departed spirits, will probably by this time have learned that he is no such man. I asked him here to tell me what order of spirits had control of my life.

He answered thus: "Since you sat down there I have had a burning sensation here (pointing to the upper stomachal region) which tells me that you are living a natural life. You are not controlled at all by the beastly and devilish class of spirits which have their habitation in the lower portions of the body, but you have not yet risen to the higher level of true spiritual life. You are in love with the things of this world, and its pursuits. You are a natural man." And much more to the same purpose, in other words.

And a few minutes later the Professor, leaning back in his chair, closed his eyes, sighed heavily, somewhat after the manner in which many mediums pass into a trance, and said this: "A spirit comes to us now, and speaks as your father, though I cannot say as he is your father, but he speaks in that sense, and says, 'My son, we are very glad to meet you here to-day, and to observe that you are concerned in spiritual things. We had a purpose in bringing you here to-day, so that you might be relieved of bad influences which were clinging around you. When you go from this house you will feel a different man, a new creature. We are pleased to see that you are walking in the path of sobriety and virtue. Cultivate, my son, the higher nature, the spiritual life, and all will be well with you. And now if you wish to ask us any questions, do so and we will answer them.'"

I asked on this invitation whether the spirits present could inform me anything about the future, either as to my business or domestic affairs. The answer was; "State any trouble you have and we will see to it and give you light upon it." This seemed to me very much like saying, "You tell me and I'll tell you afterwards." However, just to see what would result, I detailed a chapter out of my present state of affairs, and asked if I could be informed what would be the eventual outcome of it. The answer was something like this; "Now we know why you were sent to us to day, so that we might strengthen you in this matter. The affair of which you speak will result in your favor. You will, we have no hesitation in saying, have a bright and prosperous future. Put away envy, and jealousy, and fear, which are all of the evil spirit and your success and happiness is assured."

It there was any person or thing, in my path which troubled me, or threatened me with harm, the professor asserted his ability to remove him or it out of the way. In order to see how this would be accomplished, I mentioned the name of a certain person, towards whom I had not the most friendly feeling. Upon this Mr. McLaren said,—

"Directly you mentioned that name I felt a burning here (in the stomach,) and I know that there is the spirit of envy and hatred there. Now I shall take that all away from you. You will feel that feeling depart from you, before you leave this room, because I am taking it from you now. Don't you feel it going?"

I was bound to confess that I did not feel any new sensation of the kind indicated, nor indeed did I feel any burning as I mentioned the name in question. The Professor said it was "all in faith." If you believe, he said, it shall be done, but a man's condition cannot be changed against his own will.

There is much in that idea, I admit. Faith is a grand, good, thing, and if any one, from the account I have given of



Mr. McLaren's methods, feels faith strong enough within him to believe he can exercise the demons of envy, malice, and all uncharitableness, by extracting the burning sensations of the stomach, why the power and efficacy of belief can no longer be doubted. I intimated to Mr. McLaren, before I left, that I was not able to put any trust in his spiritual powers and can only repeat that statement to my readers now.

DIOGENES.

Written expressly for the Spiritual Scientist.  
RETRIBUTIVE JUSTICE.

BY HENRY S. OLCOTT.

IF I have not misconceived the plain teachings of the best Spiritualists and their familiar spirits, there will have to be a great remodeling of our theological doctrines. We will have to abandon both the Hebrew notion of the "scape-goat," and the Christian one of Original Sin and the Atonement. We must face, with such courage as we may, the idea that it is impossible to escape punishment for our offences. We must realize that our sins can neither be bound upon the back of an animal, to be borne out into the wilderness, nor laid upon the shoulders of a self-sacrificing Saviour. In short, we must understand that the Divine Wisdom which has created Law, metes out equal and exact Justice to all of us according to our deserts. Of course, this necessitates the relinquishment of the theory that all men sinned in Adam, the outcome of which was the alternative that we could not avoid damnation except through the vicarious suffering of the only Son of God.

I think I state the case fairly. If my studies have not been fruitless, this is the attitude in which the revelations of Modern Spiritualism place us dwellers in the flesh. I have conversed with very learned people who profess to know all about the economy of the future life, and they tell me that we are not only held to account for what evil we do to ourselves and others, directly, but also for what we indirectly cause others to do. That is to say, if a father misgoverns his son, in such a way as to make him a criminal, the greater share of responsibility for his crimes devolves upon him, the cause, the lesser upon him, the victim.

A doctrine like this would be monstrous and appalling if it were conceded that we were totally depraved by nature, for there would be no hope for escape from a terrible doom, unless we chanced to gain favor by profession of belief in the saving merits of a common intercessor. This idea upon which our prevailing theological systems are based, implies several things. In the first place, that one person's sin can be expiated by another's suffering; secondly, that certain of our fellow-men, by reason of extreme influence with God, can placate his just wrath, if so moved to do; and, thirdly, that the Supreme Ruler of the Universe is a being of moods and impulses, liable to be diverted from the execution of Justice by the prayers of the devout.

Spiritualism, as I understand its advocates, teaches that, so far from man having been originally evil, he has been constantly growing better and better; that some are worse than others, but none irretrievably bad; that our well-being here and the rapidity of our progress hereafter, are wholly within our own control; that we may advance more or less surely and quickly to light, wisdom, and goodness, as we cultivate our own natural faculties; and that faith in ourselves, the desire to improve, and especially, the re-enforcement of our Will Power are all that are necessary to place us beside the highest Sephiroths, in the highest spheres.

What a contrast between this theory of Evolution and Progression, and that of the Church, as forcibly and beautifully expressed in this familiar verse:

"Though my tears forever flow,  
Though my zeal no languor know,  
These for sin cannot atone;  
Thou must save, and Thou alone!"

The philosophical student, contemplating these two systems, may well be pardoned for asking, if this theory of the sole efficacy of the atonement be true, what incentive there is for personal effort towards self purification. If neither constant remorse, nor unflagging zeal in good works avail anything, of what use is either? If a man may crown a career of fearful lust, and robbery and violence with the capital crime of murder, and, by a death-bed acceptance of the sacrament and profession of faith, find peace and forgiveness, and so be

as well off as the life-long saint, why should not all who choose be lustful and violent? The belated traveller who jumps aboard as the plank is cast off, gets to the journey's end as soon as he who came first; why should not all be laggards who choose?

It may be heterodox to propound such questions, but does it not seem as if our friends, the Spiritualists, have in their creed the greater inducement to live good lives, and, doing equal justice to all here, merit the rewards of Divine justice hereafter?

OLD MARVELS AND NEW.

A call issued to Mr. R. D. Owen to address some of the leading citizens of Rochester, N. Y., on the subject of Spiritualism drew forth a friendly response from Dr. Jackson of Dansville, N. Y., the well-known Hygienist. Hereupon one of the "evangelical elect," attacked Dr. Jackson for countenancing an abomination of which it is said in Leviticus (xx, 6,) "And the soul that turneth after such as have familiar spirits. . . . I will even set my face against that soul, and will cut him off from among his people." To this attack, Dr. Dumont C. Dake, of Rochester replies in an excellent letter from which we quote the following "turning of the tables":

We are surprised that any true Christian should seek to try and draw a line of demarcation between the "New" and the "Old." It is, in very truth, impossible, neither with respect to the method or the nature of these extraordinary and ancient experiences. By the aid of modern manifestations we read the Bible with a new light streaming in upon its richly-laden pages. As your correspondent "W." has quoted the Bible, let us look into the Ancient Mirror in order to show the perfection of this parallel—that the Past and the Present are brother and sister:

Revelations xxiii: 10, "And he saith unto me, Seal not the sayings of the prophecy of this Book, for the time is at hand."

An angel tells the abandoned Hagar where to find water to save herself and boy.—Gen. xxi: 17.

An angel guides in the choice of Isaac's wife.—Gen. xxiv: 7. Jacob has a vision of a ladder, etc.—Gen. xxxii.

Miriam plays and sings by inspiration.—Ex. xiv.

Physical demonstrations on Mount Sinai.—Ex. xix.

Balaam's ass speaks, and sees an angel.—Num. xxii.

Balaam becomes a trance medium, with his eyes open.—Num. xiv.

Jericho falls by invisible power.—Josh. vi.

An angel cooks cakes and a kid for Gideon.—Judges. vi: 21.

Samson is trained under angel direction.—Judges. iii.

The child Samuel is inspired.—I Saml., iii.

I Samuel, 28th, shows that when Saul had banished mediums he could not hear from God; but one medium was found, and Samuel came forth to meet Saul.

Elijah touched and fed by an angel.—I Kings, xvi.

Elisha made an axe swim.—II Kings. vi.

The heavens open, and spirit hosts are beheld by Elisha.—II Kings. vi.

Eliphaz sees a spirit.—Job iv.

Jeremiah accuses the Lord of deceiving him.—Jer. xx.

Ezekiel eats a spirit-book; hears great noises.—Ezek. ii.

Angels save Shadrach, etc., from the fiery furnace.—Dan. iii.

Spirit-writing and spirit-hand on the wall.—Daniel v.

Daniel entranced and thrown on the ground, is touched, the men quake.—Daniel ix.

Angels sing over Bethlehem.—Luke iii.

Jesus calls legions of angels.—Matt. xxvi.

Mighty miracles of humanity, and one by Jesus.—Matt. xxvii.

The mediums of Pentecost speak in tongues, and startling manifestations shake the whole place.—Acts ii.

Saul hears the spirit-voice of Jesus, is smote from his horse, blind for three days.—Acts ix.

Paul exhorts Corinthian circles to preserve harmony.—I Cor., xiv.

All mortals have within themselves the elements of mediumship to commune with the spirit-world, and are more or less in communication with the spirits in and out of the form, and measurably influenced by them either for good or ill, whether they are conscious of it or not; and the influences, manifestations, impressions and communications they receive, will, in a measure, if not entirely, correspond with the moral plane mortals occupy. Hence the need of a true life in order to attain a true harmonic Spiritualism.

## HISTORICAL AND PHILOSOPHICAL

Translated from the French of Revue Spirite of Paris.

## QUID DIVINUM.

BY MRS. EMMA A. WOOD.

THE articles that follow in this connection are in answer to a letter in a former number of the Revue, to whose writer our author, while substantially agreeing with him in sentiment, yet replies by "Quid divinum." The insertion of the letter, however, is not necessary to a comprehension of "Quid divinum," which will, I think, be found sufficiently interesting and important, treating as it does of the intimate relation of all material things to things spiritual. It is also interesting as an illustration of the manner in which the subject is treated by French Spiritists of different schools and of different views in the same school—showing how a subject assumes new aspects in passing through various forms of mind.

Foreign Spiritists, it is well known, hold some peculiar views, which though adopted, either wholly or partially, by some of our own people, have not, as yet, been fully indorsed by the majority among us, the principal one being the reincarnation of the soul through various human bodies, either in this or in other worlds, until the soul's purification has reached its highest degree. They, however, expressly repudiate the ancient idea of the human soul entering the body of an inferior animal. Everything progressing to good, no backward step is permitted by the Infinite Ruler of all. This doctrine of re-incarnation so permeates all their writings, that every argument and every exemplification is colored by it, and those who read, as well as those who translate, must look at their arguments from the stand-point of their own philosophy; finding, as they will, in every new investigation, fresh proofs of the goodness and wisdom of the Creator.

## ORIGIN OF DISEASES.

We have seen that God ended His work of creation on the earth in man, but that he still continues it in conducting this animal soul towards the ulterior destinies for which He created it, and toward which we journey. All history—that of the Jewish people more particularly—the sacred books, the prophets, the coming of the Messiah, Spiritism, prove the constant solicitude of God for man.

Thus the human soul finds itself between two attractions, organism on one side and faith in a future, which we see but darkly, as St. Paul says; thus, man often mistakes the supreme law that guides him. This law may be divided into three classes: moral, intellectual, and physico-chemical laws, thus giving the cause of all diseases, if always we could know the secret of the organism by which one becomes gouty, scrofulous, insane, etc.

What is certain is that disease is an action of the organism by virtue of a law God has impressed upon it, and that disease and culpability are synonymous terms. The fact is patent for external causes, such as the influences of climate or simply a sudden variation of temperature. It must be the same for the infraction of moral laws; for Christ said: "Thy sins are forgiven thee, go in peace;" and he healed by touching the sick, also saying: "Be it unto thee according to thy faith." If He healed thus, it was because his prayer was granted. Guilt then is the primary, disease but the secondary fact.

What happens between then primordial fact *culpability* and the secondary fact *disease*, that is to say, how the fault committed in secret becomes visible to all eyes; or, again, how a moral fact is translated physically, it is this *how* we call *Quid divinum*. Here it is no longer God who sends the evil, it is ourselves who are the instruments of our own punishment, and that appears to us more rational than the *Quid divinum* of Hippocrates. Diathesis, or predisposition to a hereditary disease, does not escape this law, for God has said: "I visit the sins of the fathers upon the children, even to the fourth generation." Spiritists know that this can be done without *injustice* on God's part, for if he punishes the fathers by the children, it is only by the affection they bear to their progeny, or by the trouble they occasion, the expenses to which they subject them.

Yet, notwithstanding—and what still further proves that the moral fault precedes the disease—is that God wills not the death of the sinner, but his conversion; and as, by reincarnation, it is always easy to retread our steps, it is evident that by inheritance God can show mercy unto a thousand generations of them that love Him, know how to keep His natural commandments and follow the great law. Then appears what in medicine we call a *latent diathesis*, that is to say, the possibility of living without undergoing the consequences of the inherited disease; one is sick *in posse*, and not sick *in actu*. It depends on the incarnated Spirit to avoid the succession of bodily disease; his free-will is respected, but he must not forget that at the least fault the *latent disease becomes active*. This view was adopted by the Jews, and in the Gospel according to St. John, chap. ix., it is said: "As Jesus passed by he saw a man which was blind from his birth, and his disci-

ples asked him, saying, Master, who did sin, this man or his parents, that he was born blind?"

## WHAT IS THE SUBSTRATUM OF THE QUID DIVINUM?

Since guilt is the primordial, and disease the secondary fact, how is the moral fact manifested in the body? All Spiritists will tell you: It is by the *perisprit*, and we perfectly agree with them. But how are hereditary diseases produced? Every Spiritist who believes that the *perisprit* is something that the Spirit can take or leave at will, because it is merely an exterior agent, would be very much embarrassed to explain a hereditary disease; for on this hypothesis, when one has a diseased *perisprit* it is a worn-out garment, which may be replaced by a new one and no more said; or the Spirit is fatally subjected to the morbid development of the body he has inherited, and no longer has his free-will.

For ourselves, all that impairs the liberty of the Spirit should be eliminated from Spiritism, while the *perisprit*—its formation beginning with the first vital cellule and developing with the organism—becomes successively: instinct, intelligence, then, under the influence of the Divine fluid, a human soul, that is, one composed of animal fluid and Divine. It will be seen in the sequel that this series is natural, logical it is not the make-shift that undermines the free-will; and yet one is obliged to retain one's *perisprit* when it is diseased. This *perisprit* will follow you through all your incarnations, if you do not reenter the path traced by the wise and immutable law; even as disease was and will be caused by your errors, so health will be the reward of your return to the law. Always it is done to us according as we know and believe. Does not this reasoning, based on old experiments of eminent doctors, seem to you logical and very just? \*

## THE HUMANITARY DISEASE.

If disease is an action of the organism by virtue of a law impressed upon it by God . . . if the *perisprit* is the *substratum* of the disease . . . since God wills not the death of the sinner, but his conversion, it must be that the disease, while it is a warning of the false road taken by the man, and a punishment for deviation from the law, it must be, I say, that it leads the lost sheep back to the fold. . . . I call this the *humanitary disease*. The description of it is very simple—you shall judge. It begins, like all other diseases, with uneasiness, light troubles of the functions, of the secretions, then come nervous troubles, troubles of sensation, spasms of all kinds, paralysis of the nerves, with preservation of consciousness or with loss of consciousness. . . . It seems already that God would have you lose sight of the world you prefer to Him. Then come hallucinations, obsessions, possessions, and all their terrible train; the cataleptic state, conversations with beings invisible to those around you and finally insanity—exclusion from the world while still in it.

Oh, who can tell the unhappiness and sufferings in the mind of a maniac! Do we not here have a disease of providential bearing? You have disowned the fluidic tie by which God leads you; you have allowed yourself to fall back to the animal fluids, those fruits of your organism, and disease, consequences of your false rout, leads you, by modifications of your nervous system and your whole body, to see for yourself what you should never have abandoned. Ah, how true are those words of Christ: "Thomas, because thou hast seen me thou hast believed; blessed are they that have not seen, and have believed." This, in a general point of view, is what we mean by *humanitary disease* and how we understand the *Quid divinum*. Is it not in point here to quote St. Paul in a passage of his first epistle to the Corinthians, ii. chap. 14th verse: "The natural [physical] man receiveth not the things of the Spirit of God: for they are foolishness unto him; neither can he know them, because they are spiritually discerned."

THE Dowager Queen of Sweden, the widow of Bernadotte, died at Stockholm, on the evening of December 18, 1861. It is mentioned, as a singular incident, that her Majesty was about to visit the theatre, to witness the performance of Calderon's play "Life is a Dream."

\* The Revue disavows all responsibility for these opinions of Em. D. G. But we need not follow the example of our French cotemporary by entering a disclaimer. The readers of the Scientist are already aware that the conditions of admission to our pages do not embrace the writer's conformity to the Editor's views, in the treatment of his subject.



## CAUSES OF OPPOSITION.

BY PROF. D. LYMAN.

WE give below the conclusion of Mr. Lyman's very interesting and able remarks, commenced in our last number under the title of "Frauds in Spiritualism."—[Ed.]

"The fundamental doctrine of Spiritualism, therefore, that there is a supersensual natural world of human beings, which is steadily inter-penetrating this physical natural one, and bridging the chasm that separates the two by concentrating upon certain peculiar organizations its ethereal auras, threatening as it does the practical abolition of death, and the fear of death—the Church's principal stock in trade—is of all doctrines the most unwelcome that can be presented to the devotee of the popular religion. The last judgment, in the way he expected it, he could manage to dodge by a diligent use of the Church's recipes for salvation; but a judgment that drops the ground of his faith from beneath him, and melts the heavens of his creed into the mythic vapors, is one for which he has not bargained.

Spiritualism is likewise an offence to the man of science. His fundamental canon is, that all events occur in conformity to law; and by law, he means the recurrence of events in an endless series of which all conditions are purely physical, and which implies the development of nature to a maximum limit which it can never pass, and from which it must retrograde. No phenomenon transpires, he believes, which cannot be exactly and entirely measured by an equivalent transformation of matter.

But if phenomena occur which cannot be fully measured, and their forces accounted for by the transformations of ponderable and appreciable substance, as when heavy tables are made to vary in weight without an appreciable waste of the tissues of the medium, the savan's idea of law is proved defective. The Spiritualist tells him that his idea of law is too restricted; that he should open his eyes to the fact that phenomena occur, the controlling forces of which are evolved largely from *inappreciable matter*; that all the force exhibited in an appreciable substance issues in the last analysis from substance that no one of the senses can apprehend. And thus the intervention of persons in our affairs, who are essentially and intrinsically inappreciable by the senses, that is *spirits*, is simply a fact in analogy with that by which a visible person moves his whole person by a volition. For though the discharge of force in the movement of a limb in walking, for example, can be measured by an equivalent decomposition of its tissues, the accumulation of the force prior to the discharge can never be accounted for by physical laws.

So though the internecine quarrel between Science and Religion is verging toward a final issue, the devotees of both, like Pilate and Herod, are only too ready to join hands in crucifying the adherents to the newly discovered truth; and both alike rejoice with loud shouts at every exposure of a counterfeit presentation of the spiritual phenomena. For a long time the current theory for the explanation of them will be fraud, and the *Holmes' performances will be made to do duty for every phase*.

The scientific men, in their conceit will be lulled to sleep, believing that Spiritualism has now received its quietus, and that "it will be long before it can command any general interest;" and the church people will delight in the spread of this scepticism, with a childish unconsciousness that the same spirit of doubt, unless confronted with the spiritual phenomena must, in the end, sweep utterly away all faith in the resurrection of their Lord. *For faith in the bare possibility of a future life is now on trial.* There is no comfort for it in the current science; and if the spiritual phenomena are resolved into delusions, or into involuntary agencies of any kind, that life goes out in discovery of the error, or at least all reasonable ground of belief in surviving death.

Knowing what the issue is, and the great prize at stake, the Spiritualist can calmly work on in the development of the unwelcome truth whose cause he champions; and he can bear with like complacency, the jeers of the bigoted savan, or the hatred of the prejudiced religionist, or the pity of "cultivated" scholars. The truth can bide its own time, and he can abide with it, and, if need be, bear many buffets in its behalf. It will, in the end, justify itself, and vindicate him.

IN one of his numerous letters on Spiritualism, William Howitt says:—

"Can any good thing come out of Nazareth?" But let all men look to it. The good did come out of Nazareth, and will come out of the Nazareth of Spiritualism again. It is not merely table-moving and rapping that are afloat among us, but the whole system of theology is undergoing a revolution. It is not only that spirits and the visits of spirits are again acknowledged, but the whole process by which spirits must be purified and advanced from carnalism onwards, through the mid spirit-region towards the central heaven of God, is being

taught by them. Men learn by direct revelation, that the souls of the so-called dead are, and are around them, but they feel in that, their own immortality and responsibility. They learn that by no death-bed hocus pocus can a sinner be converted to a saint, but that his moral condition will fix him by an attraction stronger than that of gravity into his exact place in the invisible world, from which nothing but the blood of Christ, and the thorough purgation of his spiritual power, can enable him even to breathe the purer atmosphere of the higher heavens; that a whole life of crime or sensuality here, will require a whole life of penitence and purgation there. The life of the inner world is thus brought home, out of the vagueness of modern theology into real, stern, ever-present fact; awful to the disreputable, but cheering and inspiring to the love of God. That, sir is Spiritualism, which may begin just at the point to which Materialism has led us—in matter, but will end—if followed faithfully, in that vital Christianity which has been so long abandoned for a Pagan sham.

From the London Spiritualist.

## LEVITATION OF A MATERIALIZED SPIRIT

THE MEDIUMSHIP OF MR. WILLIAMS.

IN THE physical manifestations of Spiritualism, as in other operations of Nature, when there is a gain of power in one direction there is usually a loss of power in another, and *vice versa*. At the materialization seances of Mr. Williams, the spectators sit in the dark instead of in the light as with other mediums, and when the spirits are ready to show themselves, they illuminate themselves with a light of a phosphorescent nature, which flashes up for a few seconds, then dies away. But the light being thus moderated, and produced only when necessary, there is a consequent gain of power in another direction, for the spirits are able to show themselves floating about the room, the test being of a most convincing nature when the conditions are good. It is given in more or less perfection at nearly all Mr. Williams' materialization seances.

On Thursday evening, last week, at Mr. Williams' ordinary public seance, the spirit, "John King" first showed himself several times near the cabinet, then he floated upwards in one steady sweep, and while his white turban was pressing against the ceiling, lit up his face and the ceiling; next he floated round the circle, above the heads of the sitters, and a little in front of their faces. Afterwards he floated to the other side of the circle, and stood upon the floor, so that he was upon the opposite side of the circle to the cabinet; while there he lit himself up so that all could see him and his features clearly, and at this time there was a violent fluttering noise in the cabinet, which he said was caused by his drawing power from the medium.

Among the observers present were Mrs. George Neville, Mrs. and Miss Cutmore, and Mr. Cutmore, Jr., Miss Poyser, Mr. W. H. Harrison, and several other friends. The ordinary dark seance which usually precedes the materialization seance was for the most part abolished at the request of the company, in order that more of the power and vitality of the medium should be conserved for the latter.

## A SPIRITUALIST'S CREED.

A FRIEND sends us the following, as a digest of the belief generally entertained by Spiritualists:—

I believe in God—Soul of the Universe: Infinite Spirit: Infinite in all attributes: Incomprehensible to finite beings; and in his Angels and Messengers by whom his will is made known, and his commands are executed; and in the immortal spirits of men for whom our mortal bodies are temporary habitations, who live, after the physical bodies have fallen off, in the spiritual world, often if not always near to us, observing our actions, wishing and endeavoring to, and sometimes succeeding in making themselves known to our mortal senses, and influencing our actions for good; and that all good spirits from the Infinite down to the least teach us to love one another, and our neighbor as ourself, and to do unto others as we would that they should do unto us; and that as our lives in the body are in accordance with such teachings, or otherwise, so our spiritual life will be elevated and happy, or depressed and miserable, each individual rising or falling in the spirit life to that level for which his life in the body has fitted him; and that a depressed and unhappy spirit may rise by its own contrite effort and the help of others higher up, into a more elevated and happier condition. Amen.

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## A HINT TO SPIRITUALISTS.

If a knowledge of facts ought to make a man earnest in the proclamation of the truth which he has attained to, then surely an intelligent Spiritualist ought to feel privileged in doing what he can for the spread of our cheering evangel. If the members of religious sects give oftentimes nearly a tithe of their incomes to the support of their various churches, surely, the sincere Spiritualist ought to emulate their liberality so far as to contribute something to that invisible but grand church Catholic which is to be found in the communion of those minds that recognize the great fundamental truth of Spiritualism. Surely a faith based on the demonstrated fact, that man survives the dissolution of the physical body, and that there is an interchange of thoughts and affections between a vast spirit-world and the inhabitants of our planet, ought to awaken enthusiasm and prompt to a generous giving for the spread of so inspiring a truth.

Many of our Spiritualists, especially those in the smaller cities, attend no church or Sabbath meeting and contribute nothing of their means for any spiritual cause or instruction whatever. Does it never occur to such persons that a trifle contributed to the support of our Spiritual journals would be no more than what they ought freely to give, exempted as they are?

It is estimated that there are at least five millions of Spiritualists in the United States. Even if there were but one million, of this number there surely must be at least two hundred thousand who have the leisure, the intelligence, and the means, that should invite them to the support of the American Spiritual Press. There are now only three journals in the country, which can be said to be active representatives of Spiritualism. There is the "Banner of Light," the oldest and, we believe, the most widely circulated. But it has some peculiar features, which, though they may suit the majority of readers, are not wanted by the scholarly inquirers who look simply for *spiritual* facts and information. It gives long stories, and devotes much space to unconfirmed spirit messages. Then there is "The Religio Philosophical Journal," largely given to advertisements, records of meetings, lists of lecturers, accounts of seances, &c; it probably has the largest circulation. This too supplies undoubtedly a want, and commends itself to many inquirers.

We have no wish to detract from the merit or the subscription-list of either of these well-known journals. They have done valiant service for the cause when there were few to speak for it, and there is a large and increasing class to whose wants they are skillfully adapted.

But the "Spiritual Scientist," the youngest of the three, addresses itself more especially to that class of investigators who want no miscellaneous or extraneous matter mixed up with the one subject of Spiritualism. It aims to give the *pith* of the spiritual news of the day, to avoid long-winded discussions, works of fiction lengthy reports, &c., and to present, as far as possible, the purely scientific aspect of the great movement pregnant with such important results for the future.

We believe there is a place for such a journal, and we hope there are many subscribers to both the other spiritual weeklies, who without dropping them, will find it not too heavy a tax to add to their list the "Spiritual Scientist." The three together would not cost ten dollars a year, and surely that is an insignificant sum for a family to pay for that part of its instruction which pertains to the great truths that point us to the survival of relatives and friends in a life beyond the grave, and impresses upon us the great lesson of our own immortality. Surely *three* organs for a cause that numbers its adherents by millions will not be thought too many in a country like ours. We confidently appeal to Spiritualists generally to do what they can afford to do, to make our journal a success.

## THE EPILEPTIC SOLUTION.

In a queer book recently published by the Messrs. Appleton, New York, Mr. Francis Gerry Fairfield, undertakes to explain the marvels of Spiritualism by referring them to epilepsy; which is about as much of an explanation as that which the Oriental sage originated when he said that the earth rests on the back of a tortoise. A writer in the Boston Globe, calls attention to the fact, that Mr. Fairfield's theory, extravagant as it is, is by no means original:

Many will recollect the terrible persecutions, which were carried on during the reign of Louis XIV., against the French Protestants inhabiting the region of the Cevennes. These people, known as the Camisards, possessed many if not all the attributes common to Modern Spiritualism. They had the gifts of prophecy, of exhortation, of discerning spirits, of healing, and of languages. They attracted the attention of an English gentleman, Sir Richard Bulkeley, who published an account of his investigation, in which he says, "I inquired whether the phenomena which they presented proceeded from contrivance, from madness, or *epileptic convulsions*; whether from satanical delusion or from the Holy Spirit of God; but I was driven from all such explanations by the sober sense, genuine piety, and simple truthfulness of these people."

What gives additional piquancy to Mr. Fairfield's epileptic theory is the fact that he admits all the phenomena claimed by Spiritualism, even those of the materialization and de-materialization of forms precisely similar to the human. He deserves credit at least for not shutting his eyes to facts, however wild he may be in his attempt to solve them; for he says:—

"That the phenomena of Spiritualism are outside of science is not true. All verifiable and classifiable facts belong to the scientific domain, whether they be facts of religion or psychology, of electricity or of general physics. The one thing that is especially outside of science is dogmatic assertion, whether it comes from professedly scientific men or from theologians. The investigator who concludes, *from once detecting a fraud, that the phenomena of Spiritualism are necessarily fraudulent or illusive, commits a stupid blunder.* The ability to perform the phenomena is subject, even with the most successful mediums, to a very distinct periodicity; and it would be wholly unsafe and unscientific to conclude, in the instance of the same medium, that because fraud had been practiced at one seance, therefore it would be practiced at the next."

In these remarks Mr. Fairfield shows that he is in advance, on one point at least, of those too hasty Spiritualists, who conclude that an apparent fraud at one time vitiates all the phenomena, however inexplicable, which may occur through the same medium at another



time. Experience proves that this is a very grave mistake. We think that Mr. R. D. Owen, zealous for the truth as he undoubtedly is, erred in throwing discredit on *all* the phenomena through the Holmeses—an error he fell into through his failure to avoid the injustice truthfully pointed out by Mr. Fairfield. *False in one thing, false in all*, is not a safe maxim to go by, in studying these preter-mundane phenomena. The medium is a fallible human being, who wants money to feed and clothe him, just like other mortals, and he is as likely to turn out a sinner as a saint. His mediumistic powers do not seem to depend at all on his moral status. When will investigators realize this fact?

#### "WAS PAUL JOKING?"

The Rev. Mr. Group, pastor of a Presbyterian Church in Philadelphia, recently invited the Philadelphia Liberal League to hear a sermon from him in opposition to Spiritualism. What sort of a sermon it was, and to what extent Spiritualists were scared by it, is told in a letter to Mr. Group from Mr. Damon Y. Kilgore, an extract from which we subjoin. The letter is dated 605 Walnut St., Philadelphia, April 26th, 1875:—

I failed to see the application of your text—"try the spirits"—to any remark which followed. Was Paul joking, or were there really spirits capable of being tried by those to whom these words were addressed? I understood from your "sermon" that Spiritualism is founded either upon "the deception of the imagination" or "the deception of men and women." From your remarks that "it is all humbug," "all bosh," "the result of typhoid fever or some other disease," I infer you believe there are no spirits for us to "try." Your statements of what the "denizens of the pit would say" against Spiritualism, "if they could speak," reminded me of your "sermon" which may have been very satisfactory to your usual congregation, but would hardly be accepted as sound argument by the members of the Liberal League.

Whatever may be said against Spiritualism, it has never raised its voice in favor of religious persecution or stained its hands in the blood of those refusing to accept its teachings. Can Christianity say as much? Let the infamous slaughter of more than eight millions of our fellow-men, and the spirit of Christian churches and publications in Philadelphia to-day decide where the spirit of persecution has its home. Spiritualism denies the truth of your charges, and asks you *what* explanation science has given to the moving of inanimate bodies without contact—phenomena you say are produced. While Spiritualism spurns the baseless slanders of bigotry and ignorance it challenges the most thorough, rigid, and scientific investigation, and teaches forgiveness of those who speak lies against it, either to tickle the ears of religious superstition, or to build an unenviable reputation for noisy egotism.

#### IMPORTANT ANNOUNCEMENT.

Our readers may look for the immediate appearance, in the Scientist, of a series of interesting articles descriptive of experimental seances in the several phases of spiritual manifestations. They will be from the pen of Col. Olcott, author of "People from the Other World." He is now organizing a very fine circle from some of the best minds in New York, to sit a given number of evenings (probably ten) once a week, with a gentleman in private life, of rare mediumistic powers. To prevent impertinent intrusion, members of the circle are not permitted to divulge the place of meeting, and none others will be admitted upon any pretext. The door will be locked at eight o'clock, after which time no one can enter or leave, until the seance is over. All the manifestations *including materializations*, will occur *IN THE LIGHT*, and without a cabinet.

WE HAVE received from Emma Hardinge Britten, a paper on "The doctrine of Re-incarnation" which will be published next week. As usual in her writings she deals with facts and logically deduces the opinions or theories she may hold, in relation to this subject now awakening among Spiritualists, much attention and discussion.

#### PERSONAL.

M. ALEXANDRE AKSAKOFF, the eminent Russian Spiritualist, has written to Col. Olcott, begging that, that gentleman will crown his labors, "which have done so much already for the cause of Spiritualism," by organizing a committee of savants, and pursue a series of scientific experiments which shall discover the nature and properties of the force which lies beneath the phenomena of the modern circle. He instances as among the important contingent questions to be solved, the effect of the mediumistic trance, or obsession, upon the beating of the heart and the temperature of the body. Col. Olcott has already given as much attention to these matters as he could under the unfavorable circumstances in which he was placed during his investigations, and has anticipated M. Aksakoff's wishes by organizing the "Miracle Club," in New York city, from which we expect in time great results to science.

MRS. C. E. BLAKE, of 485 Willoughby Avenue, Brooklyn N. Y., is a medium of varied and remarkable powers. She has the arm writing, clairvoyant view of spirits, materialization of hands, and the instantaneous production of pictures. The latter are printed in carmine, upon slips of paper laid upon the table, around which the sitters join hands. Specimens are about being tested by a New York chemist, at the request of Col. Olcott, from whom we get these facts.

IN HUMAN NATURE for May, M. A. (Oxon) sums up the testimony in behalf of spirit photography. In June he will take up the subject of spirit materialization. His writings have a peculiar value, for he is not only a scholar and a sagacious investigator, but a powerful medium for very remarkable phenomena, as exacting in scrutinizing those through himself as those through another.

PARIS being under martial law, M. Buguet and Mr. Firman have been arrested for taking spirit photographs. Of the latter we know nothing, but the former possesses real medial powers, which have never been supplemented by any deeds of his own, so far as we are aware. The Parisian public being ignorant of Spiritualism, it is not impossible that there will be difficulty in releasing M. Buguet, although his powers can be demonstrated to be real by many disinterested persons of very great influence in Europe.

DR. EUGENE CROWELL, of Brooklyn, N. Y., is now engaged on the second volume of his masterly work "Primitive Christianity and Modern Spiritualism;" of which the London Spiritualist says, "It is a splendid addition to the literature of Spiritualism. It is more a scientific than a theological work, yet in every chapter the spiritual manifestations recorded in the Bible are paralleled by those taking place now."

#### AMERICAN SPIRITUAL INSTITUTE.

THE American Spiritual Institute met for organization Sunday afternoon, at Rochester Hall 554 Washington Street. The Temporary Executive Committee reported:—

That for the purpose of erecting and maintaining a building for a spiritual temple, a corporation should be organized under the general laws of the State, and herewith submit Articles of Agreement and By-Laws for that purpose.

That for the general purposes of the Institute, a society should be organized on the basis first presented and under which a large number have already become members, and herewith submit an institution of By-Laws for such organization.

The Constitution and By-Laws for the Society Government, and the Articles of Agreement and By-Laws for the corporation were then read. The report of the committee was accepted and the committee discharged.

The organization of the society was first considered; the Constitution and By-Laws being read and adopted section by section; several amendments being made and engrafted on the original.

This business occupied the major portion of the afternoon session, and at five o'clock the Institute adjourned; previous to this, however, it was

*Voted:* That nominations at large be received for such officers of this organization as are mentioned in the Constitution and By-Laws; and that such nominations be printed for use at a subsequent meeting, at which time each member shall check the names of persons he may desire for those officers; and at such ballot the persons receiving the highest number of votes above a majority of the whole number deposited, shall be declared elected.

At the evening session nominations were received in accordance with the above vote. A committee of seven was then appointed to be an executive committee for the organization of the corporation. They were instructed to bring the Articles of Agreement and Corporation By-Laws to the notice of those persons who were supposed to be favorable to the building project, and endeavor to interest those who would contribute either influence or money for this purpose.

From the London Spiritualist.

## A BUDGET OF ANCIENT DREAMS.

BY ST. GEORGE W. STOCK, B. A. (OXON).

AFTER this excursion into the early years of Rome, it is well to come back to more historical characters. Cicero has set on record a prevision of his own in sleep, which happened to him soon after his banishment from the city. He had put up at a country house near Abinum, and, falling into a deep slumber, dreamed that he was wandering through pathless and desert places. Here he was met by his fellow-townsmen, Marius, who was arrayed as consul, and attended by a train of lictors. Marius asked him why he looked so sad, and wandered with such uncertain footsteps; and on hearing the cause expressed great concern; but presently grasped his hand, and directed one of the lictors to lead Cicero to a temple he had himself built in his lifetime, informing the banished man that there was hope of better days in store for him there. It was in this temple that the decree of the Senate was passed for the recall of Cicero.

Not so happy was the glimpse into futurity accorded to C. Gracchus. He had not yet entered upon the tribuneship in which, following in the steps of his elder brother Tiberius, he undertook the championship of the people against the aristocracy, when the image of Tiberius appeared to him in a dream, telling him that he would certainly meet with a bloody end like his own, and be thrown headlong from the Capitol. This dream was heard by many persons at Rome before C. Gracchus met with his destined end, and has been vouched for by the cotemporary historian Cælius, a very careful writer.

The next dream with which I purpose to present the reader has less authority to recommend it, owing to a discrepancy between the account given by Valerius Maximus, who ascribes it to Cassius of Parma, and that of other writers, as Plutarch and Florus, who substitute the name of Brutus. I follow the authority of Valerius Maximus, both because he lived much nearer the time of the alleged occurrence, and because, Brutus being the more celebrated person, the dream is more likely to have got attached wrongly to his name. Of Cassius of Parma little is known to us, except what we gather from Horace, namely, that some poetical works of his were held in high esteem. In the battle of Actium he fought on the side of Mark Antony, and after the rout of his party fled for refuge to Athens. Scarcely had toil and anxiety given place to slumber when he was terrified by the appearance at his bedside of a huge, dark man, with shaggy beard and wild hair; and on asking the stranger who he was, he received the answer, "Thine evil genius." Starting from sleep in terror, he called his slaves, and asked if they had seen any one enter or leave the chamber. They replied that no one had come near the place; so he retired to rest again, but was disturbed by the same apparition. This second visitation was too much for his nerves, and he passed the rest of the night with the lamp lit and his slaves in the room. Very soon afterwards he was put to death by the order of Augustus.

The last case which Valerius has to record among his own countrymen presents an instance of more definite prevision. A show of gladiators was being exhibited at Syracuse, and a Roman knight, named Aterius Rufus, dreamed that he was stabbed to death by a "retiarius." On the next day he related his dream to those who sat near him at the spectacle. Presently two gladiators were introduced into the arena quite close to the place he occupied. One of them was of the kind called "mirmillo;" the other a "retiarius," so named because it was part of his mode of fighting to entangle his adversary in a net. On catching sight of the face of the latter the dreamer wished to retire immediately, declaring that he was the very man at whose hands he had seen himself butchered. His friends laughed the matter off, and the man, to his cost, was induced to stay, for the retiarius drove his adversary close to the spot where the knight was sitting, and in the heat of the combat missed his blow at the mirmillo, but transfixed Aterius, who died immediately.

So much for dream prophecy among the Romans. It now remains to bring forward a few instances of the same thing among other ancient nations. Hannibal's dream foreshadowing the devastation of Italy has been related at length by more than one writer. But we cannot account it a clear case

of prevision. For what subject would be more likely to be uppermost in his mind?

Whether the dream of Alexander the Great is to be regarded as more satisfactory depends on our accepting or rejecting the prevalent report that he was poisoned by Cassander, the son of his general Antipater. At all events he dreamed such was his end. But when, shortly afterwards, Cassander was introduced to him, and he heard he was the son of Antipater, he merely quoted a Greek verse in disparagement of dreams, the generosity of his nature not allowing him to suspect the son of a faithful servant on such airy grounds.

The poet Simonides had more fortunate experience of dreams. Once on a voyage he thrust in his ship to shore, and finding a corpse lying on the sand, piously gave it burial. That night its late inmate appeared to him in a dream, and recommended him not to put out to sea next day. Simonides trusted the dream in preference to his ship; and all who did set sail were overtaken by a storm and drowned in his sight. Simonides in gratitude gave his preserver a more enduring monument in verse than the one he had erected to him on the desert shore.

When Dionysius, the famous despot of Syracuse, was still in a private station, a noble lady of Himera, another Sicilian city, had one night a remarkable dream, which she related to many persons the next day. She imagined herself to be conducted by a guide through heaven; and under the feet of Zues, as he sat on his throne, she was shown a strong man with swarthy, freckled visage lying bound with chains of iron as the thunderbolts are pictured to be. Asking her guide who the youth was, she was told he was the evil destiny of Italy and Sicily, and when released from his chains would be the ruin of many cities. Afterwards, when Dionysius was entering Himera, among the crowd that poured out to meet him was this lady, who, the moment she caught sight of his face declared he was the very man she had seen in her dream. The story reached the tyrant's ears, and the dreamer was brought to an untimely end. The mother of the same Dionysius, shortly before his birth, dreamed that she was delivered of a small satyr; and the dream-interpreters pronounced this to mean that her son would be the most illustrious and the most powerful of the Greek race. This case, it will be seen, is not strictly one of prevision; the prevision, if there was any, was put into it by the interpreters.

The history of Syracuse is connected with another semi-prophetic dream. When the Carthaginian general Hamilcar was blockading it, he was cheered by a vision which assured him he would dine in the city the next day. He did, it was true; but it was as a captive, not as a conqueror.

Alcibiades dreamed that he saw himself wrapped in his mistress' cloak; and before long he was lying dead, with no other covering on his corpse.

Such instances as this and the foregoing might, not without reason, be ascribed to a fanciful credulity. But the following dream, if true, places beyond a doubt the power of the human spirit in sleep to transcend its ordinary faculties of perception. "Yes, if true," the skeptic will scornfully exclaim; and we are bound to confess that we have it only as one among many anecdotes recorded by our author, Valerius Maximus, and by Cicero, in his "Treatise on Divination." But at the present day many instances, no less distinct and remarkable of apprehension of distant and anticipation of future events by means of dreaming, are recorded on evidence which it is impossible to dispute. The probability, therefore, lies in favor of the truth of a story which is paralleled by undoubted facts, even if the evidence on which it rests is not such as to satisfy a critical investigator. But let us get to our dream, with which I shall conclude this paper.

Two bosom friends, Arcadians, who were traveling together came to Megara, where one put up for the night at the house of an acquaintance, while the other betook himself to an inn. While the former lay asleep, his comrade appeared to him begging his assistance against the designs of the landlord, and saying that, by coming quickly, he might save him from imminent peril. The dreamer started from his sleep, and with the instinct of friendship, got on the way to the inn, when the absurdity of the situation proved too much for him, and he went back to bed. Scarcely, however, had sleep



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regained its hold upon him before his comrade reappeared, covered with wounds, and besought him, as he had neglected to save his life, at least not to refuse to avenge his death; he had been murdered by the landlord, and his corpse was at that moment being carried out to the city gate under a cart-load of dung. Thinking that this second vision must be some thing more than imagination, the Arcadian ran to the gate found the cart he had seen in his dreams, and succeeded in bringing the villainous innkeeper to condign punishment.

From a Trance Address.  
MEDIUMSHIP.

BY MRS. CORA L. V. TAPPAN.

A THOROUGH investigation of the laws of spiritual control would lead every one to know that mediums are sensitive, susceptible, and often times extremely delicate, possessing external organizations that cannot resist, especially if not aware of it, an untoward influence. Now, entirely disconnected from Spiritualism, there are many cases in your insane asylums that could be treated by spiritual magnetic healing, because it is the control of some disembodied spirit who does not know the fearful power that it can employ over mortals. We say this especially as a warning, because those of you who want mediumship should take very great care that you seek earnestly for the best gifts, and in seeking for the best gifts, that you seek also for the best influences, and that such influences as you sometimes have about you be not of a nature to attract spirits who are undeveloped, and who do not understand the delicate laws of controlling another human mind, by which means many persons are driven to insanity. We say this, not because cases of insanity are common among mediums, but because cases of insanity outside of Spiritualism may frequently be explained by this same subtle law. You seek to become instruments of the spirit; but there are three conditions you must guard against. You must seek, first, to have full knowledge of the laws that govern spirit-control; then see that your material surroundings and your associates are of an aspiring nature for if not, they cannot draw to you spirits of an aspiring nature. Then, when your spirit controls you, or a guide leads you into spirit-life, your first questions should be: "Are they advanced? Do they know the power they are using? Can they use it to my benefit and the advancement of others?" Having to answer these questions—and by their fruits you must know them—try the spirits and see what manner they are of. Then under the influence of harmony, or privacy, of the seclusion of the fireside, of every circumstance that is favorable, and of no circumstance that is unfavorable, then you may prayerfully give yourself up to their control, seeking ever the highest. But be sure that it is a most dangerous power in unskillful and undeveloped hands; be sure that it ever brings unhappiness on those who are not aware of its wonderful and potent mysteries; be sure you may not lightly enter the lists and covet the gifts of the spirit as the instrument for the means of other communications; and be sure also that you cannot adapt it to any unworthy purpose—any merely material or physical desire; but be sure that, in that regard, it will not satisfy you, bringing you, if you use it for that purpose, rather misery than happiness. But, if the spirits that are around you partake of your own nature, if you attract such spirits as those that would naturally associate with you, then you must be satisfied, for the spiritual world is made up of just such beings as are coming out of your midst daily. If you aspire to the just, high, noble, and lofty, just as surely as one atom attracts another, or one chemical property attracts another that has an affinity for it, so surely will you attract spirits that are like yourself or your surroundings. Guard always against those physical depressions arising from more immediate surroundings that oftentimes draw undeveloped spirits. You stand somewhat appalled on entering upon the investigation of a subject where undeveloped spirits are to be considered; but you must remember there are undeveloped spirits in your world, that humanity is a vast sea of undeveloped souls, but that far beyond any merely temporal or external influence there is the Divine Mind; and there be angelic ministers that may not be dragged down to any service of merely worldly entertainment. So search earnestly, investigate carefully. If the medium be of a very sensitive, nervous, and susceptible organization, let him be surrounded by influences of family

and friends that will be conducive to his culture. If any individuals consent to become the mouth-pieces of spiritual intelligences, it does not therefore follow that their own individuality is lost; by no means—you are only under the influence of teachers, friends, or guardian spirits who are drawn about you and these, with your own earnest wish for truth, will lead you in the paths of knowledge. When you once have found your position, when you once know your platform, when you are once aware of the powers you possess, then you may be guided and directed for the use of mankind; for it is no light gift to be the means of conveying messages from one world to another; it is no trifling matter that the tongue may speak and the eye may see the thoughts of those regions that lie beyond the realm of mortal vision. You will not be afraid of the influences of father and mother, of child and friend; and there is no human being who goes out into the spirit-world that is not somebody's child, and all are amenable to the influences of kindness and charity. So when there come voices of discord, overcome them with gentleness; when there come spirits in prison, perchance yours may be the voice, and yours the hand to release them; for it was said of Jesus that, after his crucifixion, he was absent and visited the spirits in prison—those who were disobedient in the days of Noah. Consider what spirits go out from your earthly prisons in spiritual darkness. Perchance some member of your own family—for every fireside has its sorrow, and every house has its skeleton—some member fallen from the fold and wandered from the flock; and you, as the earthly father or mother, brother or sister, have wept and prayed for that one, and there has come to you from theology the thought that, that loved one may have gone down, down into endless perdition; and it has sent a thrill of horror through your hearts and firesides. Be sure however, that is not so; the God of infinite love is infinite in love, and your prayers, and tears, and aspirations can reach that spirit in prison and draw it up to light. Oh, there are more things in this philosophy than ye wot of! Yet ye go on in your usual way, and the wounds that death and care have made, are healed up; but remember that many a restless and perturbed spirit is wandering, asking for admission to your hearths, and seeking for a ray of light to lead it to higher realms of spiritual guidance. Yes, when you remember that the spirits in prison ask for, and come, that you may give them forgiveness; if any souls have injured you, and gone into the other world unforgiven, see to it that you do not harbor resentment against them—not even if they remain here; for the spirit is often impeded in its upward flight by the remembrance of some one that remains on earth, some injury that has been done, some evil unforgiven. Let them all be forgiven. Sometimes the spirit comes to your fireside asking for this forgiveness; your daughter may be the medium for manifestations; if, therefore, the name of your enemy be given to you from the world of souls, see ye cherish no hatred. If the Most High Christ, in the supreme hour of life and death, could say: "Father forgive them," meaning those who reviled, those who condemned, and those who crucified him; if he could do this, how little it is for you to forgive your petty foes! If the mother has followed her erring child, even to the ignominious death on the scaffold, be sure that her love forms the very chain that binds that soul to the Infinite, and bridges over the great chasm of despair that otherwise might divide them.

### A REMARKABLE MANIFESTATION.

MR. ROBERT COOPER writes us that on Thursday evening last, a party of seven persons met at No. 46 Beach Street, for the purpose of holding a seance, held weekly. Mr. F. Ripley at the onset gave to each person a small bunch of flowers, one of them Mrs. Carpenter held in her hand, and while in the act of smelling them her system became nervously agitated and she found she no longer held the flowers by their stems but that they were placed in a vase which she held in her hand. It was a pretty, little, glass vase ornamented with fern leaves, and no one has the slightest idea where it came from. At the seance that followed no physical effect took place beyond the rocking of the table, which a spirit, speaking through Mrs. Carpenter, accounted for by saying that they had exhausted the power of the medium in producing the vase manifestation, and promised greater things in future if we would sit regularly. The remarkable feature of this manifestation is that the object was brought in the light and before the persons had arranged themselves for the intended seance.

## MATERIALIZATIONS IN ENGLAND.

WE HAVE extraordinary accounts from England of the progress of the phenomena of spirit materialization. The phenomenon of the dematerialization and disappearance of a spirit form, which occurred in the Holmes' case in Philadelphia, was repeated at a recent sance at Chester-6-street, near London, Mrs. Petty of Newcastle being the medium. It was pretended, it will be remembered, by the Mrs. White who falsely claimed to have aided in the work, that she produced the effect of dematerialization in Philadelphia by raising or dropping a dark cloth before her person. She could never reproduce this effect, however, when called upon to do so. The recent phenomenon through Mrs. Petty is certified to by George Graham, Francis Langley, Wm. H. Robinson, Robert Robson, Thomas Patterson, Joseph Petty, William Petty, Eliza Wellington, Mrs. Graham. The Chester-6-street Times describes the sitting. We extract the following passage from its account:

"A beautiful female form slowly advanced into the middle of the circle; the head was veiled, while a graceful robe reached down to the feet. With an expressive whisper she requested us to sing, and while doing so she approached Mr. Robinson, shook hands, patted his head, then took the left hand and kissed it distinctly three times. She knelt in the attitude of prayer, and waved her hand; but what was most remarkable, the form began to de-materialise before our eyes, until there was apparently only a white substance remaining; then we witnessed it gradually re-form until it assumed its previous beautiful shape and size. In reply to one of the sitters she clasped her hands three times, knocked on the floor with her feet, and then returned to the cabinet. After a short interval there emerged the full figure of a man attired in a flowing robe, and something like a girdle round his body; a kind of turban surrounded his head."

But one of the most extraordinary and triumphant sittings for the materialization marvels is that described by Miss Catherine Woodforde in the Medium and Daybreak for April 23d. Mr. Bastian was the medium; and he was led forth in a state of trance by a materialized female spirit several times. Miss Woodforde writes:

"Full two feet, it might be three, did she advance out and away from the curtains, against which her delicate form shone out to our sight like a pearl in a black setting; and plainly by her side stood the entranced medium, making little obedient steps like a tractable willing child, or like one under a spell of tender, gentle reverence for the being beside him. His form seemed taller in contrast with hers, his black clothes enhanced the effect of her white robes, and his pale, classic features stood out in bold relief against the black curtains. His bearing was that of a sleep-walker, but his movements were free and natural. At length "May" compelled him to bend before her, and soon he knelt in an attitude of deepest respect upon one knee at her feet, whilst she repeated her graceful bows to her audience. Then, compelling him to rise, she bowed herself before us almost to the ground, as if to increase the effect of contrast between the two figures, and gradually she withdrew him from our sight behind the curtains. We did not clap our hands, but we broke forth in a murmur of delighted applause, which was interrupted by the pleased voice of "George" responding to our grateful pleasure. "We have achieved a great triumph for Spiritualism, friends! This ought to do away with the idea of the materialised spirit-form being the double of the entranced medium." Mr. Taylor, who sat at one side of the cabinet, described to me the dress of "May." It was apparently of white silk, with an over-robe of lace, a long lace veil, and diadem of jewels."

Several male spirit-forms then appeared and were recognized. Miss Woodforde continues:

"Then followed, after the lapse of some minutes, the re-embodiment of Mrs. W.'s husband, also the first in full form. He advanced to her, saluted her, and was recognised by her, and others in her neighbourhood saw his face plainly. Astonished that our friends should do so much for us, we did not look for more, but another beautiful test awaited us. Colonel S.'s brother came forth for the third time, on this occasion materialising a voice, and addressing his brother (the colonel) by name. He wore his Gengarry bonnet, and gleaming on the left side was the family crest in silver, which test had been agreed upon by the two brothers at a sance in a private house on the Sunday night previous. He touched several of our hands, walked to a vase of flowers, withdrew the bouquet, and carried it to his brother."

Still another account of materializations is given in this same number of the Medium and Daybreak, by Mr. T. P. Barkas, a well-known investigator, "Newcastle-on-Tyne Central Exchange Art Gallery." In this case the medium was a boy seventeen years of age, Mr. B., at the lad's request, removed the clothes of the latter and placed them beyond his reach, and then re clothed him in his own way. The conditions were all most strict and perfect. Mr. Barkas left no room for deception or confederacy. Yet the phenomena took place, and he thus sums up the result:

"In this case there were two figures, one large and one very small, both fully draped in white when no white apparel was in the cabinet. I took the medium into the adjoining room, again undressed him, examined his pockets and found them empty. I examined the recess, and it was exactly as I originally arranged it."

"We are in these cases shut up to three or four hypotheses. Either the medium, when perfectly naked, has the power of concealing large supplies of white wearing-apparel, or he has the power, by some abnormal means, of producing white wearing apparel, or some invisible agent or agents by whom he is accompanied have that power, or I am a confederate, and supply him secretly with the material for the production of the tricks."

"The only really satisfactory mode of establishing any of these theories is by personal examination; testimony in favor of phenomena so antecedently improbable appears to be impotent to convince the majority of men."

Such are the stupendous phenomena, establishing the fact of spirit existence and action, that are going on both in England and this country at the present time! And yet the easy-going outside world, the church, the secular press, and the men of science, (with here and there an exception) shut their eyes and their ears to the occurrences and to all the testimony in their behalf.

With the exception of a few investigating Spiritualists, the

rest of the world ignore and repudiate the pregnant and all important facts. And yet these are now so well established that he who runs may read.

## A CONVINCING "TEST."

IT HAS been often said, by those who are not believers in the Spiritualists' theory of the possibility of the return of departed spirits, that if spirits can return we should get information of ships which have been lost, and of the crews who have perished; seeming to imply that such an occurrence would place beyond a possibility of doubt the truth of spiritual return.

I will now write the account of an incident which took place during my first investigations of this subject, which, to my mind, proved beyond a doubt the fact that a spirit can return, and that it can communicate with those who are living in the human form.

In the year 1853 I was in command of the clipper ship Whistler, then loading in Glidden & Williams' line, and bound for San Francisco. The ship Wild Ranger was then on her way to the same port, having sailed two or three weeks previous to the time of which I write.

One day, having a leisure hour, I thought I would visit a medium, in order to see something of the then so-called delusion. I went to Miss Ellis, a young woman then living with her mother on Hanover Street. After sitting at the table for a few moments, she took up a pencil and wrote—upside down to her view, but right side up to mine—the name of a person I did not know. I asked for particulars. She wrote that this man who was controlling her had been a seaman on board of the ship Wild Ranger, and had fallen overboard and was drowned.

When I arrived at San Francisco, the Wild Ranger had left; but I learned from the Custom House clerk who entered the Wild Ranger that a man had been lost from her during her passage to that port, thus corroborating the statement made to me by the spirit.

I have since seen the captain of the Wild Ranger, J. Henry Sears, Esq., of Boston, and he also confirmed the account of the loss of the seaman, also the time and circumstances of his death. I also asked Capt. Sears whether he spoke any homeward bound vessel by which the news could have reached port, and his answer was most emphatic that there was no vessel spoken.

The above is a plain statement of facts which can be proved by any one desirous of investigating the subject; and I would ask if there is anything in this incident that looks like fraud, or which can be explained by mind-reading, unconscious cerebration, odic force or mesmerism?

Here was a woman wholly unknown to me, who in a little room on Hanover Street gets a communication from a person unknown to either us, of an occurrence which took place off on the Atlantic Ocean, probably two or three thousand miles away, upon a single ship, which, solitary and alone, was plowing her way onward toward the equator.

Since the time this incident occurred I have received many remarkable manifestations of spiritual intelligence, but nothing in my experience so plain, so simple and conclusive as the one just narrated. Respectfully yours,

52 KILBY STREET, BOSTON.

CHAS. H. BROWN.

## EDITORIAL PARAGRAPHS.

PROF. WILLIAM CROOKES has made one of the greatest discoveries in relation to the action of light which has come before the world since spectrum analysis was first made known. He has demonstrated that direct mechanical effect can be produced by light when luminous rays are allowed to fall upon one end of a most delicately balanced lever arm suspended in vacuo; the contrary has hitherto been assumed. This great discovery, fraught with unknown uses to society, may be fairly claimed as having been given to the world through Spiritualism. In endeavoring to obtain instrumental evidence of the existence of the assumed psychic force, and to test mediumistic power by causing it to move a few grains in a glass vacuum tube, he discovered a motion produced by an unknown cause, but finally traced to radiant heat, and in working further at the new discovery Mr. Crookes has been able to make fresh revelations to the world relating to light.

THE MEDIUM who is to sit with the Miracle Club, in New York, is the brother of a very prominent gentleman of that city.



## Important to Spiritualists.

THE spiritual movement resembles every other in this respect: that its growth is the work of time, and its refinement and solidification the result of causes working from within outward. The twenty-seven years which have elapsed since the rappings were first heard in Western New York, have not merely created a vast body of spiritualists, but moreover stimulated a large and constantly increasing number of superior minds into a desire and ability to grasp the laws which lie back of the phenomena themselves.

UNTIL the present time these advanced thinkers have had no special organ for the interchange of opinions. The leading spiritual papers are of necessity compelled to devote most of their space to communications of a trivial and purely personal character, which are interesting only to the friends of the spirits sending them, and to such as are just beginning to give attention to the subject. In England the London Spiritualist, and in France the Revue Spirite, present to us examples of the kind of paper that should have been established in this country long ago—papers which devote more space to the discussion of principles, the teaching of philosophy, and the display of conservative critical ability, than to the mere publication of the thousand and one minor occurrences of private and public circles.

It is the standing reproach of American Spiritualism that it teaches so few things worthy of a thoughtful man's attention; that so few of its phenomena occur under conditions satisfactory to men of scientific training; that the propagation of its doctrines is in the hands of so many ignorant, if not positively vicious, persons; and that it offers, in exchange for the orderly arrangements of prevailing religious creeds, nothing but an undigested system of present and future moral and social relations and accountability.

THE best thoughts of our best minds have heretofore been confined to volumes whose price has, in most instances, placed them beyond the reach of the masses, who most needed to be familiar with them. To remedy this evil, to bring our authors into familiar intercourse with the great body of spiritualists, to create an organ upon which we may safely count to lead us in our fight with old superstitions and mouldy creeds a few earnest spiritualists have now united.

INSTEAD of undertaking the doubtful and costly experiment of starting a new paper, they have selected the *Spiritual Scientist*, of Boston, as the organ of this new movement. Its intelligent management up to the present time, by Mr. E. GERRY BROWN, and the commendable tone that he has given to its columns, make comparatively easy the task of securing the co-operation of the writers whose names will be a guarantee of its brilliant success. Although the object has been agitated only about three weeks, the Committee have already received promises from several of our best known authors to write for the paper, and upon the strength of those assurances many subscriptions have been sent in from different cities. The movement is not intended to undermine or destroy any of the existing spiritualistic journals: there is room for all, and patronage for all.

THE price of the *Spiritual Scientist*, is \$2.50 per annum, postage included. A person sending five yearly subscrip-

tions, is entitled to a copy for himself without extra charge. Subscriptions may be made through any respectable agency, or by direct communication with the editor E. GERRY BROWN, 18 Exchange Street, Boston, Mass.

For the Committee of Seven,  
BROTHERHOOD OF LUXOR. ♦♦

From the *Spiritual Scientist* (Editorial) April 29, 1875.

## A Message from Luxor.

THE READERS of the *Scientist* will be no more surprised to read the circular which appears on our first page than we were to receive the same by post, since the appearance of our last number. Who may be our unknown friends of the "Committee of Seven," we do not know, nor who the "Brotherhood of Luxor," but we do know that we are most thankful for this proof of their interest, and shall try to deserve its continuance.

Can anyone tell us anything of such a fraternity as the above? And what Luxor is meant? Is it the ancient city of that name, whose majestic ruins, afford but a faint idea of the splendor of its prime? Once a metropolis whose smallest public building must have eclipsed in size any of modern times, it is now a desolate waste, guarded only by a handful of Arabs, whose flocks graze the avenues that in past ages glittered with wealth, and who dare not enter it by night for fear of the *Afrites*, or unprogressed spirits; who flit with noiseless footsteps through the deserted passages and chambers underground. Travellers tell us of grand rooms in the temples the walls of which are ablaze with frescoes of quaint device which looks as fresh as if the paint were laid on but yesterday. Can it be that shades of the departed Magi, banded together into a Council, meet there to rule the spiritual destinies of mankind?

It is time that some Power, terrestrial or supernal, came to our aid, for after twenty-seven years of spiritual manifestations, we know next to nothing about the laws of their occurrence. Have we learnt aught concerning mediumship, its cause, its perils, its possibilities, its advantages? Have we examples of the co-operation of spirits with mortals upon equal terms, or the subservency of the latter to the former, as in some cases is meet and proper? Mediumship in our day seems to be synonymous with Slavery, and it really appears as if the medium class had had no rights that their invisible masters were bound to respect.

We cannot help regarding this as an evil of magnitude, and if we could only be satisfied that the appearance of this mysterious circular is an indication that the Eastern spiritualistic fraternity is about to lift the veil that has so long hid the Temple from our view, we in common with all other friends of the cause would hail the event with joy. It will be a blessed day for us when the order shall be, SIT LUX.

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## A WORD TO INQUIRERS.

"Is there another state of existence beyond the present? Do those we call dead still live?" are questions which occur at some time or another to all in every condition of life. To the educated and the ignorant—the happy and the wretched—rich and poor—high and low, the change which men call death, comes and removes some one from their midst, leaving those who are thus bereft in the deepest sorrow. To many the dead are indeed dead. They neither know when and how they will meet the departed one again; nor what the state is in which they now exist, if there is even a continued existence, of which they are not sure. Which one of us has not lost some loved one—a father, mother, sister, brother, husband or wife; and which one of us has not wished for some intelligence of the departed one? Yet many would be surprised if told that such is possible, and that the so-called dead are living in a world of their own—and still possess their individual loves and affections for those they have left behind. The method of communication will be found described in another column.

## REST FOR THE WEARY.

No mortal lives who does not yearn for the spiritual; who losing a friend, does not long for some positive evidence of immortality and the reappearing. What beseeching at the gates of heaven!

In the effort to supply the fainting pilgrims, the popular church digs up old dead roots from Judean dirt for food. They give a serpent for a fish. Hence almost everybody is sick—wary—wrecked in hope—bewildered in darkness.

But there is a rest. At the inspirational founts of pure Spiritualism is rest for the weary. They who have felt the magnetic currents of spirit-life coursing in body and mind, drinking deep at the springs of God do enter into rest. And what a rest! How unspeakable—how ineffable—how full of glory, is this rest of soul!

## SPIRITUALISM TRUE.

How do we prove this? You enter any court of justice to take human evidence, to assemble a certain number of witnesses, three of whom shall be acknowledged as wholly unreliable—wholly untruthful; you examine these separately, and despite their unreliability, they shall each separately confirm each other's statements; and this is evidence which no court of civilization can reject—evidence which for hundreds of years has been accepted as testimony in all courts of judicature. Now enlarge upon your position; let your three witnesses be truthful; the fact that they shall confirm each other is no additional weight—none at all. It is deemed by the keenest analyst of human nature impossible that three persons separate from each other shall represent the same circumstances exactly, unless those circumstances have a common origin in truth, no matter whether the witnesses be reliable or not. But double the number of witnesses treble it, multiply it by hundreds, by thousands, by millions—remove your witnesses to every part of the world, separate them by oceans and continents and spaces of time that it is possible to bridge over; and when, instead of three millions, you have three times told three millions of persons, each testifying to the same general points of faith, that is authority which we think we are justified in presenting to you and it is upon such authority Spiritualism rests. EMMA H. ARDINGER.

### How To Form A Spirit Circle.

It is calculated that one person in every seven might become a medium by observing the proper conditions. The thousands of Spiritualists have, in most cases, arrived at their conclusions by agencies established by themselves and independently of each other and of the services of professional mediums. Every spiritualist is indeed an "investigator,"—it may be an advanced stage; and that all may become so, the following conditions are presented as those under which the phenomena may at all times be evolved.

Inquirers into Spiritualism should begin by forming spirit circles in their own homes, with no Spiritualist or professional medium present. Should no results be obtained on the first occasion, try again with other sitters. One or more persons possessing medial powers without knowing it are to be found in nearly every household.

1. Let the room be of a comfortable temperature, but cool rather than warm—let arrangements be made that nobody shall enter it, and that there shall be no interruption for one hour during the sitting of the circle.

2. Let the circle consist of from three or five to ten individuals, about the same number of each sex. Sit round an uncovered wooden table, with all the palms of the hands on its top surface. Whether the hands touch each other or not is usually of no importance. Any table will do, just large enough to conveniently accommodate the sitters. The removal of a hand from the table for a few seconds does no harm; but when one of the sitters breaks the circle by leaving the table, it sometimes, but not always, very considerably delays the manifestations.

3. Before the sitting begins, place some pointed lead pencils and some sheets of clean writing paper on the table, to write down any communication that may be obtained.

4. People who do not like each other should not sit in the same circle, for such a want of harmony tends to prevent manifestations, except with well-developed physical mediums; it is not yet known why. Belief or unbelief has no influence on the manifestations, but an acrid feeling against them is a weakening influence.

Before the manifestations begin, it is well to engage in general conversation or in singing, and it is best that neither should be of a frivolous nature. A prayerful, earnest feeling among the members of the circle gives the higher spirits more power to come to the circle, and makes it more difficult for the lower spirits to get near.

5. The first symptom of the invisible power at work is often a feeling like a cool wind sweeping over the hands. The first manifestations will probably be table tiltings or raps.

7. When motions of the table or sounds are produced freely, to avoid confusion, let one person only speak, and talk to the table as to an intelligent being. Let him tell the table that three tilts or raps mean "Yes," one means "No," and two mean "Doubtful," and ask whether the arrangement is understood. If three signals be given in answer, then say, "If I speak the letters of the alphabet slowly, will you signal every time I come to the letter you want, and spell us out a message?" Should three signals be given, set to work on the plan proposed, and from this time an intelligent system of communication is established.

8. Afterwards the question should be put, "Are we sitting in the right order to get the best manifestations?" Probably some members of the circle will then be told to change seats with each other, and the signals will be afterwards strengthened. Next ask, "Who is the medium?" When spirits come asserting themselves to be related or known to anybody present, well-chosen questions should be put to test the accuracy of the statements, as spirits out of the body have all the virtues and all the failings of spirits in the body.

9. A powerful physical medium is usually a person of an impassive, affectionate, and genial nature, and very sensitive to mesmeric influences. The majority of media are ladies.

The best manifestations are obtained when the medium and all the members of the circle are strongly bound together by the affections, and are thoroughly comfortable and happy; the manifestations are born of the spirit, and shrink somewhat from the lower mental influences of earth. Family circles, with acquaintance present, are usually the best.

If the circle is composed of persons with suitable temperaments, manifestations will take place readily; if the contrary be the case, much perseverance will be necessary.

Possibly at the first sitting of a circle symptoms of other forms of mediumship than tilts or raps may make their appearance.

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Without disparagement to any other organ of Spiritualism now before the public, we may confidently say, that there are many investigators who feel the need of a weekly like the "Spiritual Scientist," less filled up with advertisements than the other journals, less secular and miscellaneous, more strictly scientific in its scope and intent. We hope that all Spiritualists who receive this number will do what they can to help us to a circulation.

We have now the prospect of valuable editorial assistance not only from the most cultivated inquirers in America but from eminent men of science in Europe who have become convinced of the amazing phenomena, now becoming so common, and who are ready to do battle for the truth.

We ask then the co-operation of all friends of the cause here and in Europe in strengthening our hands, that we may make the "Spiritual Scientist," what we hope to make it, and what it ought to be—the organ of the best and highest thought on the great subject that is destined to have such a leavening effect upon all existing systems and creeds. Now is the time for effectual aid.

THE SPIRITUAL SCIENTIST presents each week a comprehensive review of the progress of Spiritualism, in its practical, scientific, philosophical, and religious aspects. Its contents are sufficient in variety to suit all classes of minds that are attracted to Spiritualism, and it endeavors to supply all that can interest an investigator into the deeply important subject of

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
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